

in Macedonia. It is an English officer who bears this testimony: "These Irishmen find that they can get on quite well without bad language, and they do. They are, of course, practically all Catholics, and that accounts for it. It accounts, too, for the fact that one never hears an echo of that lewd, indecent talk which forms seventy-five per cent. of the conversations in some English settlements, nor any of the obscene songs with which English soldiers sometimes amuse themselves."

The Irish have their shortcomings, but their besetting sins are assuredly not profanity and obscenity.—Catholic Union and Times.

BUTLER'S CATECHISM REVISED

We give space to this article on Butler's Catechism because we feel that any discussion of the subject cannot fail to promote intelligent interest in the all-important work of catechetical instruction. Further than this we take no responsibility whatever for the views herein expressed by the editors of Butler's Catechism Revised.—Ed. C. R.

In Canada alone, it seems, Dr. Butler's Catechism continues the authorized text book of religious instruction. In has disappeared from the schools of the United States, Ireland and England. Even here there has been considerable dissatisfaction manifested at times, objection being taken principally to the frequent use of language beyond the easy comprehension of primary school grades. A great deal of time and labor, it is contended, are spent upon memorizing sentences, phrases and words which convey no meaning to the learner, which for that very reason are all the more difficult to commit to memory, and which, having been committed, are all the less likely to be retained for any considerable time. With all that can be said in commendation of this venerable book, no one fails to recognize the validity of such objections. Father Furness, long known as the apostle of children, and certainly entitled to speak with authority on the subject, in his admirable work "Sunday School or Catechism" maintains that the language of the Catechism should be directly intelligible—that is to say, the sense should be grasped by the learner without the assistance of vocabularies or explanations. If the great truths of religion, which we endeavor to communicate to the young, admit of being expressed in such language, there surely can be no question of the advisability of doing so, even though more space be necessary, and though the diction should thereby be less elegant, dignified or sonorous. That Dr. Butler had never entertained this view seems quite evident, the carrying out of his work being in many respects a direct contradiction of this purpose.

(1) It abounds throughout in abstract terms, answers containing as many as three, four, and even six abstract nouns are common. We all realize how foreign this is to the usual language of children.

(2) It contains many phrases unintelligible to the young. Such are "most necessary to be explicitly believed," "the homage of our understanding," "satisfying the Divine Justice," to serve as an occasion of merit," "penetrated with a lively Faith," "stripped of original justice." It would seem important, for example, that even the children of junior classes be given some idea of *grace*. Has there ever been a child of Catechism age who was any the wiser for being obliged to learn by rote "Grace is a supernatural gift destined by God for our sanctification and to enable us to merit heaven." The definition would be admirable in a compendium of theology, but, just for that reason unsuited to the minds of primary school children.

(3) Enunciating doctrine in sentences more or less involved, while it makes for conciseness and periodical structure, notably increases the child's difficulty in understanding the text. Instances of such are:

"That He Himself, directing and assisting by His holy spirit, the pastors of His Church, might teach all ages and nations."

"When God forgives mortal sin, as to the guilt of it, and the eternal punishment it deserves, does He require temporary punishment to be suffered for it?"

"Prayer, fast, and alms deeds, which good works, indulgences promote, and on this account also they are most useful to Christian people."

(4) Many of the questions and perhaps half of the answers are too long. It is an axiom with Father Furness, that in a text book of religious instruction for children, each question and each answer should contain but one single idea. His contention is at variance with the character of many Catechisms in common use, but, nevertheless, seems quite in accord with what is now a universally accepted principle of pedagogy, "One thing at a time." There are surely few teachers in favor of such questions as, "Is a person in the way of salvation, who believes in the true church, and says that in his heart he is attached to it, but through pride, human respect or worldly motives, does not make open profession of it or does not comply with its essential duties?"

And, "What is the reason that darkness of the understanding, weakness of the will, and a propensity to evil still remain, with many other temporal punishments, after original sin is forgiven?"

Or such answers as, "Because it is transmitted to us from our first parents, and we came into the world infected with it; and because it is the origin and source of every evil and misery to us."

"Because they enliven our devotion, by exciting pious affections and desires, and reminding us of Christ and his saints; they also encourage us to imitate their virtues and good works."

For the hope of removing some of these objectionable features we have recently offered Catholic parents, children and teachers, a revised edition of Dr. Butler's work. From the following examples the reader may get a fair idea of the character the revision has taken:

ORIGINAL WORK
Q. Why did God command our first parents not to eat the forbidden fruit?

A. To make them sensible of His dominion over them, and of their dependence on Him, and to try their obedience.

A. To serve as an occasion of merit to us; by our resisting our corrupt inclinations, and bearing patiently the sufferings of this life.

Q. What do you infer from the sufferings and death of Christ?

A. The enormity of sin, the hatred God bears to it, and the necessity of satisfying for it.

Q. Why did Christ promise always to remain with His Church?

A. That He Himself, directing and assisting by His holy spirit the pastors of His Church, might teach all ages and nations.

Q. Why does the Church grant indulgences?

A. To assist our weakness, and to supply our insufficiency in satisfying the Divine Justice for our transgressions.

Q. Why is it called mortal?

A. Because it kills the soul by depriving it of its life, which is sanctifying grace—and because it brings everlasting death and damnation on the soul.

Q. What is the true life of the soul?

A. To have sanctifying grace.

Q. When is our contrition perfect?

A. When we are truly sorry for our sins, because they are offensive to God Who is so good in Himself.

Q. In order to be truly sorry for our sins what must we resolve?

A. (1) Not to offend God any more.

(2) To do penance for our sins.

(3) To go to confession as soon as we can.

A. That we should be truly sorry for our sins, because they are offensive to God Who is so good in Himself; with a sincere resolution not to offend God any more to satisfy for our sins, and to go to confession as soon as we can.

Q. As everyone is judged immediately after death, what need is there of a general judgment?

A. That the providence of God which often here permits the good to suffer and the wicked to prosper, may appear just before all men.

Q. By whom are the bread and wine changed into the Body and Blood of Christ?

A. By the priest; but in virtue of the words of Christ, whose person the priest represents at the awful moment of consecration.

A. They are always very dangerous, and when entertained deliberately and with pleasure they defile the soul like criminal actions.

Q. What is forbidden by the tenth commandment?

A. All covetous thoughts and unjust desires of our neighbors' goods or profit.

Q. Is it a mortal sin not to hear Mass on Sundays or holidays?

A. It is, if the omission be culpable; fathers and mothers, masters and mistresses, and all such persons, sin grievously who hinder, without sufficient cause, children, servants, or any others subject to them, from hearing Mass on a Sunday or holiday.

A. (1) To show them that they could do nothing without Him.

(2) To show them that they must always serve Him.

(3) To try their obedience.

A. We gain great reward in heaven by struggling with temptation and bearing our sufferings patiently.

Q. What do the sufferings and death of Christ teach us about sin?

A. They teach us (1) How great an evil it is.

(2) How God must hate it.

(3) That it leaves a very great debt to be paid.

A. That He might teach all ages and nations Himself.

Q. How does He do this?

A. His holy spirit directs and assists the pastors of His Church.

A. Because of ourselves we can do so little towards satisfying the Divine Justice for our sins.

A. Because: (1) It deprives the soul of its true life.

(2) It brings everlasting death and damnation on the soul.

Q. What is the true life of the soul?

A. To have sanctifying grace.

Q. When is our contrition perfect?

A. When we are truly sorry for our sins, because they are offensive to God Who is so good in Himself.

Q. In order to be truly sorry for our sins what must we resolve?

A. (1) Not to offend God any more.

(2) To do penance for our sins.

(3) To go to confession as soon as we can.

A. The whole world will then see that God was always just, although He had often allowed the good to suffer and the wicked to prosper.

A. By Jesus Christ through the priest, who at the moment of consecration takes the place of Christ and uses His words.

Q. Is it sinful to have unchaste thoughts, when there is no desire or intention to do anything contrary to chastity?

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A. By Jesus Christ through the priest, who at the moment of consecration takes the place of Christ and uses His words.

A. Such thoughts are always very dangerous, and when entertained deliberately and with pleasure they defile the soul like criminal actions.

Q. When does a person covet another's goods?

A. When he wishes to get them by unjust means.

A. It is if we miss Mass through our own fault.

Q. Who commits a mortal sin by breaking this commandment?

A. (1) Persons, who miss Mass without sufficient reason (2) Parents who do not send their children to Mass (3) Employers who prevent their workers from attending Mass

(4) Any person who is the cause of another's missing Mass.

PRECEPTS OF THE CHURCH

ORIGINAL WORK
VI. Not to solemnize marriage at the forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church, nor clandestinely.

REVISSED EDITION
VI. To observe the laws for marriage.

Q. What are the principal laws of the Church regarding marriage?

A. (1) All marriages of Catholics must be celebrated in the presence of the pastor, or of some priest appointed by him, and two witnesses.

(2) The banns must be published three times.

(3) Marriage cannot be solemnized within the forbidden times.

(4) It is forbidden to marry a relative within the third degree.

(5) It is forbidden to marry a non-Catholic.

EDITORS OF THE REVISED EDITION.

IN THE INTERESTS OF TRUTH

The following letter which appeared in the North West Review has much wider application than the writer intended. The "loyalty" which stoops to misrepresentation and slander is quite a bit worse than the "disloyalty" it pretends to condemn.

To the Editor:
Sir Wilfrid Laurier charges the Winnipeg Free Press with deliberately garbling his utterances, with omitting what he really did say in his recent address at London, Ont., and of misrepresenting his utterances regarding Germany and the German people on that occasion.

The London Advertiser published a verbatim report of Sir Wilfrid Laurier's speech and according to that paper this is what he said:

"But in this League of Nations, what of Germany? If Germany were still ruled by the Kaiser, I would say that we could have no alliance with her. A treaty of that kind, a league of that sort, must be founded upon a treaty by which signatures would be appended, which must be respected; and when the Kaiser proclaimed in 1914 that treaties were simply scraps of paper, we could not have expected to treat the Kaiser."

But Germany has sent the Kaiser away. Germany is in the throes of a revolution today.

DEMOCRACY MUST TRIUMPH FINALLY
"For my part, I hope that democracy will triumph in Germany as it has triumphed in many other countries, and will triumph everywhere in the world. There are men amongst us who say that the German people are responsible for the atrocities, committed by the German armies in France and Belgium. But it is not correct. The responsibility rests upon the commanders of the armies. If there is not a strong commander at the head to maintain discipline, you will always find disorder. The Duke of Wellington, while in Spain, shot many a man for similar offences. Bonaparte, when a commander of the army in Italy, and 26 years of age, had two soldiers shot for having gone into a church in Italy and pilfered some church ornaments. In a famous proclamation to his soldiers, he said that a soldier who was brutal to a woman was a monster."

This is what we hoped would have been done by the commanders of the German army, but unfortunately this was not done. And are we to believe that the German people, one of the noblest people in the world, at all events before the war, cannot reclaim themselves as so many nations have been reclaimed by democracy? No language has been spoken of a more noble theme than the language used only four days ago by General Petain, not General Foch, but the commander of the French armies—when he said,

"Whatever may have been the outrages committed by the German army in our country, you must remember that you cannot retaliate, but you must behave like gentlemen." Whether or not Germany should be once admitted into the family of nations, the Germany of today, is a question which, with the limited knowledge I have, I would not care to answer. But it is a question which we can leave to the wise decision of the diplomats who will settle the question."

The finding of the committee appointed by the British government to investigate the crimes imputed to the German armies are exactly in line with the views expressed by Sir Wilfrid Laurier in his London speech. This committee composed of some eminent states and presided over by Lord Bryce found that "Cruelty was proclaimed by the heads of the German Army," and says the report, "It cannot be a rational doctrine for it neither springs from nor reflects the mind and feelings of the German people as they have heretofore been known to other nations. It is a specifically military doctrine, the outcome of a theory held by a ruling caste, in Germany."

It will be seen that the views expressed by Sir Wilfrid in his London speech coincides to a remarkable degree with the Bryce report.

"TRUTH."

THE TRUTH ABOUT CONSCRIPTION

Mr. Lloyd George describes as a "calculated and characteristic falsehood" the statement made by one of our contemporaries that "a vote for the Coalition is a vote for conscription;" and he has apparently authorized the Evening Standard to say that he is "in favor of and will press forward the abolition of conscription in the country in any case."

We attach very little importance to anything that is said by way of assertion or denial on this subject in the heat of electioneering. Mr. Asquith has pointed out that the Military Service Act, for which he was mainly responsible, was passed under the guarantee that it was for the duration of the war, and would not be prolonged beyond the end of the war. Unless, therefore, it definitely repudiates the pledge of its predecessor, the present Government is under an honorable obligation to remove this Act from the Statute-book when the peace is concluded.

But, in itself, will not settle the future conditions of military service in this country or ensure the permanent abolition of compulsory service. That depends, and must depend, on the kind of settlement which the Government brings back from the Peace Conference. Mr. Lloyd George is aware that there is a strong feeling, especially among women voters, against the continuance of conscription, and an equally strong feeling in favour of its continuance, especially among his Conservative supporters. Between the two he has sought safety in the assurance that he is going to propose the abolition of all conscript armies at the coming Peace Conference. This makes it a calumny to say that he is in favour of conscription, but clearly leaves him free, with whatever regret, to propose its re-enactment for this country, if the other nations are deaf to his appeal. He is being much hurried by alarmed electioneers who press him to emphasize his anti-conscriptionist zeal, but it may be taken for granted that he will and can say nothing which will deprive his Government of the free hand, if his promised effort to secure an all-round abolition of conscript armies should not succeed.

The Daily Express puts the matter concisely when it "understands" this morning that his policy "remains as stated by him at Bristol on Wednesday." "The Bristol statement was that 'whether you will require conscription in the future in any shape or form depends, not upon the opinion which I express, or which any other political leader expresses, upon any other platform; it will depend entirely upon the peace terms.'"

For our own part we accept that unequivocally, but there follows from it that he who honestly desires to see conscription abolished must be in favour of a peace policy which permits its abolition, and must steadily set his face against all ideas of settlement which imply the continuance of militarism. The case of the anti-conscriptionist against Mr. Lloyd George is not that he announces the simple truism that the future of armaments depends upon the peace, but that in the stress of electioneering he is more and more favouring ideas of policy which inevitably entail the continuance of militarism and conscript armies as their result. Those who seek to lead the country on this question must not only say that it cannot have the benefit of both peace and militarism at one and the same time. It cannot, for example, indulge the dream of recovering 24,000 millions from the Germans and expect at the same time to be able to beat its swords into ploughshares and settle down into a comfortable world of peace. If, as this idea implies, the German is year by year to place the greater part of his output in goods and labour at the disposal of the Allies, and to do this for generations to come, he will only do it under compulsion applied by an unbroken phalanx of enemies whose military power must be equal to their demands. And similarly, if Germany is to be treated as a parish among nations, if her people are not to be

permitted to enter, or to live in, other countries, and her products exposed to penalties, compulsion alone, guaranteed by military power, will be the sanction of this policy. All the people, then, who are joining in the current electioneering cries about "rooting out the Hun," "sending them all back to their own country," making them pay the 24,000 millions, &c., &c., must be told that when they go on to protest that they are sincere haters of militarism, who eagerly yearn for the abolition of conscription.

The only true opponents of conscription are those who honestly and from their hearts desire the League of Nations, and will take all possible steps and make all necessary sacrifices to get it set up. And the evil of electioneering on the issues of war and peace is that it inevitably pushes into the background all the sober and statesmanlike arguments which lead forward to a new international order, and project into the foreground the crude, short-sighted, and violent ideas which lead backward into the old European strife. The League of Nations is no mild pacifism. It depends on the crushing of Prussian militarism for its beginning, and it requires full reparation and restitution from the authors of the War. But it sets a term to the penalties, and it looks forward to an ultimate reconciliation in which the estrangements and embitterments of the War will one day be buried. It looks to the clean peace, not the forced peace which the German militarists themselves used to dream of, the Brest-Litovsk peace, the peace in which conquered vassals are condemned for generations to work for their conquerors. The public must be told frankly that a great many of the ideas which have been run in electioneering "stunts" are wholly incompatible with either the abolition of conscript armies or the reduction of expenditure on armaments, and that if they want these benefits, they must keep rigidly within the "fourteen points" of the armistice treaty and seek their honest application.—The Westminster Gazette, December 13.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

"THE CALL OF THE WEST"

Who has not heard the call of the West? Like the blast of the hunter's horn in the silent forest, its thrilling and inviting sound has awakened the echoes of the land. Springing from the granite heart of our mighty Rockies, that call wanders through their valleys, climbs over the "great divide," and steals its way to the foothills. Soft as the evening breeze, strong as the howling blizzard, it sweeps across the prairie, gathering as it were on its triumphant march to the East something of the immensity of the plains and freshness of the lakes.

In the din of our manufacturing cities, in the quietness of our towns and villages, by the rivers and winding bays of our Maritime Province, along the peaceful shores of the St. Lawrence, the call of the West has been heard. Its alluring voice has cast a spell upon our youth, the hope of the country. From all points of Eastern Canada young men and young women are going West as to the mysterious land of brilliant promise and great possibilities.

The Call of the West! All Canada is eager to hear its message. Has not the merchant his ear to the soil, listening to the throbbings of the growing harvest on our Western prairies? He knows that in the furrows of that rich loam lie the wealth and prosperity of the country at large. The eastern manufacturer anxiously scans the daily paper to be posted on crop conditions in the West. They regulate to a great extent the activities and output of his plant. And when college and university days are over, where does the young professional man turn his eyes? To the West. Westward, with the sun, he travels; its fiery course is an invitation and a harbinger of his bright career.

The Call of the West! Across the ocean it has gone and awakened the dormant energies of old European nations. Settlers of every race and creed have rushed to our shores, like the waves of "the heaving and hurrying tide."

The attraction of the Canadian West has become general, at home and abroad. Nothing can stop this onward march to the land of promise. A new Canada is being created beyond the Great Lakes.

A very small fraction of the Western fertile soil is under cultivation and already the phenomenal yield has prompted the nations at large to call the Prairie Provinces "the Granary of the World." Already in Canada the industrial, commercial, and to a great extent the political world hinges on the western crop. It is the great source of Canada's national wealth. For, the prodigious resources of our mines and forests and the annual yield of our harvest are the two poles upon which revolves the credit of our country abroad. But the growing value of the West in the economical and national life of Canada is a mere shadow of its increasing importance in the religious world. Above the hum of the binders and the loud chatter of the threshing machines, above the sharp voice of the steel rail counting as it were, one by one, the freighted cars on their way to

our Eastern ports, above the clamor of commerce and industry, ring out the voices of immortal souls. The West, for the Church of God is also the land of great possibilities and brilliant promise. The waving sea of its wheat fields call to mind the words of the Master: "Lift up your eyes and see the countries ready for the harvest. . . . The harvest is great indeed but the labourers are few."

On his return from a visit to our Canadian West, Cardinal Bourne in the course of conversation, spoke of Canada with almost exclusive reference to the Western Provinces. Some one remarked to him "Your Grace is referring to conditions in the West?" "Yes, the West,—the West is Canada," he replied.

No one can overestimate from a Catholic standpoint the importance of the West. It is a new empire that is being created beyond the Lakes, perennial resources, with ambitious ideals and progressive policies, with forward looking people and youthful leaders. There the ultra-conservatism of the East has been brushed aside and space made for a new democracy. The question of paramount importance for us is: "What will be the condition of the Church in that coming part of Canada? What share will she have in the solving of the social, educational and economical problems of that new domain?"

Every Catholic should be interested in this vital issue. The call of the West for a Catholic is the call of the Church,—the call of a Mother to a loyal son. She has a right to a hearty response from every Catholic throughout our broad Dominion. It is therefore a duty of conscience for every son of the Church in Canada to come to the assistance of his Mother, to take her hand to heart. At the present hour this duty is most imperative, this obligation most pressing. The Church depends on the loyalty of her children.

To bring this call of our Western missions to the attention of every individual Catholic, to make every soul a co-operator in the extension of God's kingdom in Canada, to develop that sense of responsibility which makes one consider the Church's business, his own business, to rally our sporadic efforts around the great work of the "Catholic Church Extension Society of Canada" such is the object of these few pages. To place facts before the reader, and suggest remedies; to sound the call of the West, loud and sonorous, and prompt a timely and generous response in the East; to unite the Church of Canada in a crusade of prayers and sacrifices for our Western missions; this is our aim and hopeful ambition.

Donations may be addressed to:
Rev. T. O'Donnell, President,
Catholic Church Extension Society,
87 Bond St., Toronto.

Contributions through this office should be addressed to:
EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.

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Mrs. Margaret Carroll, 1 00
Guelph..... 1 00
Jas. J. Wynne, New Haven... 5 00

MASS INTENTIONS
Ladies Auxiliary, A. O. H., 2 00
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CATHOLIC ARMY HUTS

EXTENDING STILL

The C. A. H. Fund (K. of C.) continues to be energetically administered overseas by Major the Rev. J. J. O'Gorman. An important extension to the work has been accomplished at Buxton, Derbyshire, England, which is a centre for Canadian special Hospitals and Discharge Depot. During the period of armistice and demobilization a great number of Canadian soldiers will pass through this town, and their interest will be met by the erection of a 100 foot Hut in a central position accessible to all units. This Hut (locally known as "Victory Hut" since its erection begun on Armistice Day) is fitted up as a chapel in one end, cut off from the main building by folding doors which can be thrown open for Divine Service on Sundays. The internal arrangements, simple though cozy and comfortable, have been supervised by Capt. the Rev. Father Daniel, who was the first chaplain of the now well-known Catholic Army Club in London. On Gandete Sunday Holy Mass was sung by Major the Rev. Father O'Gorman and His Lordship the Bishop of Nottingham delivered a fine message to the troops on the Epistle of the day. Dumont's Mass of the Sixth Tone, with its touching souvenir of the home churches in Canada, was sung by the soldiers. In the afternoon a representative gathering of military officials and townspeople attended the official opening and congratulatory speeches were made by Colonel Hanson (Canadian Discharge Depot) Col. MacLaren (Granville Canadian Special Hospital) Col. Burnett (Peak Hospital) Mr. Mills (Mayor of Buxton) Major the Rev. Mr. Gordon (Senior Chaplain, Rev. 4th Div.) and Major the Rev. Father O'Gorman.

In a subsequent letter to the chaplain, His Lordship the Bishop writes: "I rejoice in the thought that your activities will produce not merely the benefit of your own men but also permanent advantage to the

church in this country. Opportunities of bringing Catholics into friendly social relations with their separated brethren are most welcome because the Catholic Church is hated and distrusted in this country because she is not known."

Canadian Catholics who made such generous response to the K. of C. appeal may rest assured that the Buxton "Victory Hut" will work overtime for the welfare of Canadian boys. On the Wednesday following the opening 120 persons took part in a whistle drive, and finished up the evening with an informal dance. The Catholic men passing through Buxton are proud to see the fine Hut and to introduce it to their fellow soldiers, so that the Hut bids fair to become a real boon to the Canadian Forces overseas.

THE BISHOP GOT THE KETTLE

The late Bishop Selwyn delighted to tell the following racy incident: While walking one day in the country and observing a group of colliers seated by the roadside in a semicircle, with a brass kettle in front of them, inquired what was going on. "Why, yer honor," replied a grave looking member, "this sort of fellow. You kettle is a prize for the wagger who can tell the biggest lie, and I am the umpire." Amazed and shocked, the Bishop said reprovingly, "Why, my friends, I have never told a lie that I know of since I was born." There was a dead silence, only broken by the voice of the umpire who said in a deliberate tone: "Give the Bishop the kettle."—Ex.

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,—I came to Canada to seek vocations for the Chinese Mission which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary,
J. M. FRASER.

I propose the following burses for subscription:

SACRED HEART BURSE
Previously acknowledged.....\$636 92
Friend, Sydney Mines..... 20 00
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